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It is curious to notice how, in the evolutionary cycles of ideas, ancient thought seems to be reflected in modern speculation. —H. P. BLAVATSKY

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PROVISIONAL KNOWLEDGE

STUDENTS who endeavor to get to the heart of things are bound, sooner or later, to come up against the stress and strain (not to say "contradiction") between the two ideas: (1) Theosophy is "a body of knowledge"; (2) "Truth" is not in any book, nor any particular doctrine, but is the result of an inner realization—the soul, as Patanjali puts it, looking directly upon ideas.

One may reason that if true knowledge is an inward thing, then what is written in books, while important, is nevertheless something different from knowledge. Yet a student of Theosophy who has dutifully impressed himself with the importance of the "recorded message" is likely to feel a bit uncomfortable in harboring this conclusion. After all, are not the books, the teachings, precisely what distinguish Theosophy from groups which have nothing to study—from the "faith" type of association?

What might be suggested, here, is that there is nothing especially disastrous in feeling a little uncomfortable. On the contrary, it would be wrong to dismiss the problem—for it *is* a problem—as though such feelings are evidence of lack of "faith." The issue, perhaps, rather has to do with what may be called the psychology of learning than with questions of loyalty. And the problem is not an artificial one, but was discussed at some length by H. P. Blavatsky in her article, "Philosophers and Philosophicules."

In considering the problem, it may be useful to recognize that "students," save for intuitive intervals, like the rest of mankind, do not at will direct their soul-vision to the essential being of ideas. Students

of Theosophy have a profound conviction that Theosophy is the truth about life, yet their own difficulties and limitations are evidence enough that they have a long way to go on the path. The important thing is to be on the way, and to help others as much as they can. Yet, since mistakes are made, and certainty, so firm in the feeling that Theosophy is the true guide to life, yet so wavering when it comes to questions for which there are not, and cannot, in the nature of things, be clear answers in the books—since certainty is as mysterious as life itself—we must acknowledge some very important distinction between "teachings," as words in a book, and "knowledge," as skill in the performance of action.

So, then, every candid student having to admit this to himself, there comes another kind of "uncomfortable feeling"—the one which arises while boldly declaring Theosophy to be the wisdom of the ages, as though he had been back of the West Wind and to the end of Time, and knew the wisdom of the ages for himself. Students and pupils from time immemorial must have had this psychological experience, and sought to straighten themselves out by penetrating more deeply into the problem of knowledge. The ancient formulary, "Thus have I heard," was doubtless evolved as one method of easing the pressure and avoiding pretense.

From one point of view, words studied in a book make their initial impression on the psychic nature. This is the plastic aspect of man, the impressionable outer periphery of his invisible but lower being. The psychic nature is the area of external mind-contact with the world. It is possible, but not especially desirable, to read a fine book through and retain only a series of psychic impressions in the form of memory. It is possible for this memory to be letter-perfect, and still be no more than psychic impressions.

Even so, some good is accomplished by this means. New reflexes of thought may be established. A person who has learned to repeat certain explanations of human action and reaction—say, in connection with the operations of the dual principle of mind—may some day catch himself in a typical psychic reaction to some typical stimulus of his environment, and at that moment recognize the pertinence of the "teaching" which his psychic nature has retained. The result may be an effort toward the "application" of a constructive and explanatory idea. Is this *knowledge?* It may be, and then again it may be not quite

knowledge. Ideally, it would be knowledge, but actually, we need no reminders of how easy it is to misapply principles or even particular teachings.

The "knowledge" aspect of the transaction may be rather in the student's effort and approach, which is in the direction of increasing self-consciousness and self-control. It is this effort which is the path to knowledge, and no knowledge is obtained without it, so that, even if one errs egregiously in particular applications, the method is sound and progress must some day be assured if the attempts are persistent.

But this sounds as though there isn't any real knowledge at all until we become practically perfect! Indeed, if we read H.P.B.'s article, "What Is Truth?", we are likely to come to this conclusion quite unaided by student speculations. But what we find, also, throughout the books, is the suggestion that there is some kind of spark-gap in every one of us, and that the hungering and aspiring mind may feel the flash of certainty from day to day, in subtle communications of the spirit, concerning the mysteries and puzzles of existence. This is a dynamic sort of "truth," essentially incommunicable to others, absolutely undefinable, yet as living and real as the breath which maintains our bodies and the hearts which beat throughout our lives.

So, as Jasper Niemand once mused, we find ourselves able to argue, from one point of view, that we know "everything," and from another, that we know "nothing at all." This sort of paradox, perhaps, is inevitable for all beings who endeavor to live in their minds.

We might consider, too, the fact that H.P.B. came to the Western world at a time when "knowledge" was without any reliable definition. The religions regarded knowledge as "revelation," while the sciences claimed that knowledge would grow from an accumulation of facts. What is more, both the facts and the dogmas, considered as "contents" of the Western mind, were no more than psychic impressions held in the collective memory of the West.

As a theory of knowledge, this might have been exceedingly discouraging to one who understood what knowledge really is and how it operates in human beings who really know. Thus the work of H.P.B. was clearly marked out in advance. She had not only to record a body of teachings, but to guard against those teachings being treated by theosophists as just another mountain of "facts" to be learned and recited. She had, in short, to teach a dynamic psychology of soul, in

order that there might be some hope of self-conscious assimilation of what she had to teach—and, in occultism, there can be no other kind of assimilation.

Yet the learner, because of the constitution of human beings, has always to start with some kind of psychic impressions. These are the raw material of human growth—the food that must be digested. And since the West was burdened with the misconception that facts are "truth," she provided plenty of facts in the Theosophical literature. Her own preference may be discerned in the statement in *The Secret Doctrine* that the entirety of what is important in that volume can be recorded in a few pages of signs and glyphs. The book, then—all the books—was a concession to the mind of the century as she found it. The books gave students a "place whereon to stand"—a much better place than was available before she came. But *knowledge*—that was something which had to be experienced by the student for himself.

She risked the delusions of grandeur that would spring up among those who read her books and imagined that they could speak with prophetic tongue because they had become capable of glib recitation. She risked what every teacher risks who comes to his pupils, who does not wait for them to come to him, for fear they will never arrive. She said everything that could be said, at the time of her coming, and left unsaid only those things which become dead echoes unless they are found out by each one, through persistent search, and yearning of the heart.

There are bewilderments and paradoxes throughout Theosophy, but they are in Theosophy because they are in ourselves, and that is where they must be resolved—where teachings become knowledge, and hopes are transformed into patience and serenity.

Suppose the inquirer is disposed at the outset to take the word of theosophical writers, then caution is just as necessary, for theosophical literature does not bear the stamp of authority. We should all be able to give a reason for the hope that is within us, and we cannot do that if we have swallowed without study the words of others. Many theosophists accept doctrines but are not able to say what it is they have accepted.

—W. Q. JUDGE

PSYCHIC AND NOETIC ACTION

"... I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th' ethereal powers
And spirits, both them who stood and them
who fail'd,
Truly, they stood who stood, and fell who
fell ..." —MILTON

"... The assumption that the *mind is a real being,* which can be acted upon by the brain and which can act on the body through the brain, is the only one compatible with all the facts of experience."
—GEORGE T. LADD, *in the "Elements of Physiological Psychology."*

I

A NEW influence, a breath, a sound—"as of a rushing mighty wind"—has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, *more subservient to, if not entirely at one with modern science.* It is urged that the so-called *esoteric*[1] (or *late* esoteric) cosmogony, anthropology, ethnology, geology—psychology and, foremost of all, metaphysics—having been *adapted into* making obeisance to modern (hence *materialistic*) thought, should never henceforth be allowed to contradict (not *openly,* at all events) "scientific philosophy." The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the medieval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation.* Useless to

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NOTE.— This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1890, and was last reprinted in THEOSOPHY for March and April, 1940.

[1]We say "so-called," because nothing of what has been given out publicly or in print can any longer be termed *esoteric.*

say that we decline the compromise. It is quite possible—nay, probable and almost unavoidable—that "the mistakes made" in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be "frequent and often important." But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Gupta Vidya,* not by the speculations that blossom forth today, to die tomorrow—on the shifting sands of modern scientific guess-work, especially in all that relates to psychology and mental phenomena. Holding to our motto, "There is no religion higher than truth," we refuse most decidedly to pander to *physical* science. Yet, we may say this: If the so-called *exact* sciences limited their activity only to the physical realm of nature; if they concerned themselves strictly with surgery, chemistry—up to its legitimate boundaries, and with physiology—so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that over-stepping material Nature the physiologists of the modern "animalistic"[2] school pretend to meddle with, and deliver *ex cathedrâ dicta* on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free-agent,* far less a responsible one—then the Occultist has a far greater right than the average modern "Idealist" to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul.* No such noun can be applied to the word "soul," unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect,* and in the animal into a *higher* instinct. But since the great Charles Darwin taught that "our *ideas* are animal motions of the organ of sense" everything becomes possible to the modern physiologist.

[2] "Animalism" is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor's term "animism," which he applied to all the "*Lower* Races" of mankind who believe the soul a distinct entity. He finds that the words *psyche, pneuma, animus, spiritus,* etc., all belong to the same cycle of superstition in "the lower stages of culture," Professor A. Bain dubbing all these distinctions, moreover, as a "plurality of souls" and a "double materialism." This is the more curious as the learned author of "Mind and Body" speaks as disparagingly of Darwin's "materialism" in *Zoonomia,* wherein the founder of modern Evolution defines the word *idea* as "contracting a motion, or configuration of the fibres which constitute the immediate organ of Sense" ("Mind and Body," p. 190. Note).

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at loggerheads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By "science" we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free-will in man and the immateriality of the mind are concerned. The study of the "Physiology" of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulae; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will,* any more than there is a *physical basis* for the activities of self-consciousness.

> "If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvelous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus;* it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power."[3]

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kama-manas*)[4] is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*),[5] or even to comprehend the intricacies of the former on the purely material plane —unless he knows something of, and is prepared to admit the presence

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[3]*Physiological Psychology,* etc., p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

[4]Or what the Kabalists call *Nephesh,* the "breath of life."

[5]The Sanskrit word *Manas* (Mind) is used by us in preference to the Greek *Nous* (noëtic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

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of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos.* For, between the *psychic* and the *noëtic,* between the *personality* and the *individuality,* there exists the same abyss as between a "Jack the Ripper," and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

As all know, the great majority of our learned "Didymi" reject the idea of free-will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern "psycho-physiologists" claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, "the collective hallucination of mankind." This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *nolens volens* to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen, to whom the claim of free-will in man appears as the most *unscientific* absurdity. Says this oracle:—

"In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law"—*(Psychophysiologie Générale.)*

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres?—we answer that we never denied the fact. But what has this to do with a free-will? That every phenomenon in the visible Universe

has its genesis in motion, is an old axiom in Occultism; nor do we doubt that the psycho-physiologist would place himself at logger-heads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum. Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centers, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (*e.g.,* muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations is "nothing but—motion."

Yes; it *is* MOTION; but not all "molecular" motion, as the writer means us to infer. Motion as the GREAT BREATH (*vide* "Secret Doctrine," vol, i. *sub voce*)—*ergo "sound" at the same time*—is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life,* the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A, B, C, of its science. "All the world is in the *Swara; Swara* is the Spirit itself"—the ONE LIFE or *motion,* say the old books of Hindu Occult philosophy. "The proper translation of the word *Swara* is the *current of the life wave,*" says the author of "Nature's Finer Forces,"[6] and he goes on to explain:

> "It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. . . . From

[6] *The Theosophist,* Feb. 1888, p. 275, by Rama Prasad, President of the *Meerut Theo-*

> whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) used in the book *(vide infra)*, itself carries the idea of eternal motion, coming as it does from the root, AT, or eternal motion; and it may be significantly remarked, that the root AT is connected with, is in fact simply another form of, the roots AH, breath, and AS, being. All these roots have for their origin the sound produced by the breath of animals (living beings).... The primeval current of the live-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe...."

So much about *motion* and the "conservation of energy" from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism,* when it says:—

> "From the visible atom to the celestial body lost in space, *everything is subject to motion* ... kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion.[7]

But Occultism says more than this. While making of motion on *the material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—*Swara,* it denies point blank that these have anything to do with the *free-will* of man which belongs to quite a different plane. The author of "Psychophysiologie Générale," treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity —in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for *free-will!* The Occultist denies the conclusion. The actual fact of man's psychic (we say *manasic* or noëtic) *individuality* is a sufficient warrant against

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sophical Society. As the Occult book cited by him says: "It is the *Swara* that has given form to the *first accumulations of the divisions* of the universe; the *Swara* causes evolution and involution; the *Swara* is God, or more properly the *Great Power* itself *(Maheshwara)*. The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as *the power which knows itself* (mental and *psychic* consciousness). It is to be understood that the action of this power never ceases.... It is unchangeable existence"—and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists.

[7] *"Animal Mechanism," a treatise on terrestrial and aerial locomotion.* By E. J. Marey, Professor at the College of France, and Member of the Academy of Medicine.

the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages,* there would be an end also to psychic individuality.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.,* their *psychic individuality.*

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ,* how will the materialists connect it with "molecular" motion at all? As Professor George T. Ladd says:

> *"The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain.* They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the *Mind (manas).* To it the mental phenomena are to be attributed as showing what it *is* by what it *does.* The so-called mental 'faculties' are only the *modes of the behaviour* in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore we attribute to it certain faculties. . . . Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that *a Real being called Mind exists,* and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass."[8]

And having shown that we have to regard consciousness *as a unit* (another occult proposition) the author adds:

> "We conclude, then, from the previous considerations: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to*

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[8]"The higher *manas*" or "Ego" (Kshetrajna) is the "Silent Spectator," and the voluntary "sacrificial victim": the lower manas, its representative—a tyrannical despot, truly.

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laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain."[9]

This "Mind" is *manas,* or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama,* becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. Therefore, this assumption of the newest psychophysiology is uncalled for, and the apparent impossibility of reconciling the existence of free-will with the law of the conservation of energy is—a pure fallacy. This was well shown in the "Scientific Letters" of "Elpay" in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because "psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will in man."* The "analytical method of exact sciences" has demonstrated it, and materialistic scientists have decreed to "pass the resolution" that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures[10] that:—

> "The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room."

Now, let us examine on the testimony of the materialist how this universal solvent called the "analytical method" is applied in this special case. The author of the *Psychophysiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free-will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. "Are not the fallacy and error of such an unscientific proceed-

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[9] *"Elements of Physiological Psychology."* A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

[10] W. Lawrence. Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man. 8vo. London, 1848, p. 6.

ing self-evident?" asks his critic; and then argues very correctly that:—

> "At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only 'the vibrations of molecules'? But does it necessarily follow that for all that, heat, light, electricity—are but illusions instead of the actual manifestations of the peculiarities of our real world? Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water, would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of "Psycho-physiology" act just in this way when he denies the existence of free-will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compounded elements which he has analysed?"

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building —in the hands of the chemist, at any rate; though it would in those of a *psychometer,* a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations,* leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by*

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certain combinations of that motion or the "harmony of vibrations"? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration *("sound" being the substratum of universal Akasa)*, yet, in their origin, they belong to *a different and higher World of* HARMONY. Elpay has a few severe sentences against the assumptions of those he calls "physico-biologists" which are worthy of note.

> Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive specialty of the human soul—free-will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the "illusion of free-will." And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is "a distinctive feature of modern science in its endeavor to satisfy inquiry into the *nature* of the objects of its investigation by a detailed description of their *development,*" says G. T. Ladd.

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And the author of "The Elements of Physiological Psychology," adds:—

> The universal process of "Becoming" has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantages that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, *the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own*" (p. 616).

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarized in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free Will would force* Science to postulate an invisible *Free-Willer,* a creator of that special Force.

We agree: "not the slightest need," of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between *creating* and *guiding,* there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the "unit-being" accord-

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ing to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own;* having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis,* and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance.* Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the *last* word of science, do we furnish thereby a new proof that free-will is an *hallucination?* We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad,* which, in a beautiful and descriptive metaphor, says that: "The senses are the horses, body is the chariot, mind *(kama-manas)* is the reins, and intellect (or *free-will*) the charioteer." Verily, there is more *exact* science in the less important of the *Upanishads,* composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psychophysiology" put together!

(To be continued.)

Because the word *soul* has associations which include these higher human powers I use it rather than the words "psyche" or "mind." Academic psychology, trying to imitate the natural sciences and laboratory methods of weighing and counting, dealt with everything except the soul. Historically this was not always so. In Egypt the priests were the "physicians of the soul," in Greece this function was at least partly assumed by philosophers.

—ERICH FROMM

EROSIONS OF PREJUDICE

IN 1895 William Q. Judge wrote: "There is a very great difference between the Theosophical Movement and any Theosophical society. The movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous."

The impulse given to the Theosophical Movement of this century with the founding of the Theosophical Society, then, was a *continuation* as much as an origination. H. P. Blavatsky wrote: "It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

If this movement is indeed continuous, though "invisible save in effect," where may we look for evidences of its effect? By what standards can we measure this effect on the minds of humanity at large? So far as concerns public acceptance or recognition of the philosophy of Theosophy, *per se,* as the genius of the Movement, the effect seems to be relatively small indeed, even though the ideas of Karma, Reincarnation, and Cycles have been appropriated and popularized by many Western writers. Here, perhaps, we have a hint of how slowly we may expect the "effect" of Theosophical promulgation to show itself. . . . Along certain parts of the coast of Southern California a continuous process of beach erosion has gone on for a number of years, so that some beaches have been entirely washed away by the sea. Yet a person could have stood on one of those beaches all day, or for days, without observing the slightest evidence of the sea's encroachment on the shore. How, then, did the engineers establish the fact of beach erosion and proceed to measure its progress? By setting up markers along the beaches, and by taking readings at stated intervals of considerable duration, so that the gradual advance of the sea, imperceptible to the casual observer, became evident and measurable. By a somewhat analogous process we may be able to note the gradual influx of theosophical ideas into the minds of our time, and measure to some extent the progress of the Theosophical Movement since the new impulse given in the last quarter of the nineteenth century.

Let us set up our first markers at the year 1875, in religion, science, and philosophy, and then note the changes which occurred between that date and 1950. The religious world of 1875, was, in essentials, a

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relatively settled world, despite creedal and ceremonial differences between the many Christian sects. True, the Spiritualists had become a disturbing element in the realm of theology, but they were in every sense the outcasts and "untouchables" of the organized religions of the West. The "moderns" and liberals had not yet appeared to modify Christian theology, to embrace the ideas of an impersonal deity and evolution. The literal interpretation of the Bible was almost universally accepted; heaven and hell were physical facts; the heavens and the earth were created out of nothing by a personal god in the year 4004 B.C.—according to the chronology of Bishop Usher; by the disobedience of Adam in eating of the fruit of the tree of Knowledge, the whole human race was still proclaimed to have fallen from grace, become inherently sinful, to be redeemed only by an act of faith in vicarious atonement.

So read our theological marker in 1875. Our reading taken seventy-five years later will disclose a marked recession of the shoreline of orthodoxy. The ocean of theosophical ideas has invaded the minds of men in many ways. Evolution as a process of spiritual growth is tacitly admitted by many liberal churchmen, and Karma is no longer an unfamiliar word to Western ears. So, too, the idea of reincarnation is gradually winning an increasingly popular appeal. True, these changes are coming about slowly, almost imperceptibly, with many seemingly impenetrable bulwarks of "Fundamentalism" along the shore; we should not expect it to be otherwise.

It is perhaps in the field of the sciences that the greatest changes can be noted. The scientific world of 1875 was completely under the domination of such minds as Huxley, Tyndall, and Haeckel. Darwin had given them an explanation for the appearance of existing forms of life which dispensed with the necessity for postulating any creative intelligence. Inanimate matter, blind chance, and "the fortuitous concurrence of atoms" were a sufficient basis for their hypotheses. The ultimate building blocks out of which the manifested universe happened to come into being were the atoms—indivisible units of matter. And consciousness, thought, and feeling, were simply the effects of chemical reactions. Not only did God become an unnecessary hypothesis, but likewise the human soul, and the term seldom entered academic circles.

Now, seventy-five years later, reading our scientific marker, we find the "indestructible" atom dissolved into a pattern of energy. The day

of the "infinite divisibility of matter" (as we know it) forecast by H.P.B. is almost upon us. Eddington and Jeans have introduced the element of *mind* as a factor in their speculations as to the origin of the universe. Psychologists are beginning to rediscover the soul of man, and some leading psychologists speak of an "inner self," a "permanent self," or of the "soul" as an integral entity.

Philosophy, in 1875 had ceased to have any validity as the unifying principle of science. Save for Spencer's "Synthetic Philosophy," the philosopher was largely classed with the metaphysician as a dweller in a world of unreality. As the assumptions of scientific materialism began to weaken, there emerged new, yet old, philosophical concepts based on the changing climate of scientific opinion. It is now possible for men of science to speak of "creative intelligence," the "divine mathematician," and even the ancient concept of "the breath of Brahma" without losing caste!

Truly, the old bastions of dogmatism in religion, science and philosophy are slowly but surely crumbling, indication enough that the Theosophical Movement is indeed continuous! Thus is it demonstrated that the Movement is greater than any of the forms, organizations, or vehicles through which it may from time to time find expression. To the extent that any organization serves its purposes, it becomes a part of the Theosophical Movement, yet when an organization ceases to serve those purposes, it ceases to have that identity, whatever its claims or terminology. It would seem abundantly evident, though, too, that the channel of human understanding has widened and that the work and teachings of H.P.B. can become with each passing year the more appreciated.

Since, in every age, violence renews itself in changed forms, the struggle against it must continually be renewed by those who cling to the things of the spirit. They must never take refuge behind the pretext that at the moment force is too strong for them. For what it is necessary to say cannot be said too often, and truth can never be uttered in vain. . . . It manifests its eternal presence; and one who serves it at such an hour has given glorious proof that no Terror holds sway over a free spirit, but that even in the most cruel of centuries there is still a place for the voice of humaneness.

—STEFAN ZWEIG

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A DIRECT BEHOLDING

TO make Theosophy "a living power" in one's life is the object, surely, of all study. Mere repetition of the phraseology of the teachers, we are all able to see, is scarcely enough. How lifeless a memorized statement in a study class, as compared with the expression of the student who puts the ideas into his own words, however faltering they may be! Only when philosophy takes hold of us, becomes translated into our own meaning through living experience, does it have vitality. We call Mr. Judge's *Ocean of Theosophy* an epitome of Madame Blavatsky's *Secret Doctrine* because it is a distillation of that gnosis he had made his own. So, too, the letters and talks in Mr. Crosbie's *Friendly Philosopher* are like to the works of H.P.B. and Judge, yet unique at the same time. They represent *his* distillation through study and understanding of a philosophy which each man can also, if he will, make his own.

In her article, "What is Theosophy?", published in the first issue of the *Theosophist* (October, 1879), H. P. Blavatsky wrote that Theosophy "develops in man a direct beholding; that which Schelling denominates 'a realization of the identity of subject and object in the individual'; so that under the influence and knowledge of *hyponia* man thinks divine thoughts, views all things as they really are, and, finally, 'becomes recipient of the Soul of the World,' to use one of the finest expressions of Emerson."

It is not customary for the theosophical student to indulge in "testimonials"—such declarations are too much food for the personal man, too involved with minutiae. The "testimonial" dinner given in honor of a man who has achieved some measure of success—with friends gathering to testify with personal anecdote—this is not for us, we think. The religious zealot who has "found the light" at a revival meeting, and thinks by the telling of his personal experience to bring his listeners to that same "light," infuse them with the same zeal—such is hardly in the province of philosophy.

Yet men do continually testify to their moments of inward growth, their flashes of "direct beholding," and such testimonials are of rare value to others, if they become embodied, as they do, in the very sub-

stance of the man, in his character, to flower in subsequent actions.

Dimitri Marianoff relates in his life of Einstein:

> Once he said to me in Berlin—the exact phrasing of the words is lost but the fact in them was this—that when the truths of cosmic law and order became the inhabitants of his mind and took full possession they brought with them a tremendous calm and a divine balance, and he was never to know restlessness or impatience again, ever.

And Max Eastman relates a similar incident in the life of John Dewey (*Saturday Review of Literature,* Jan 17, 1953). It was a "mystic experience," not dramatic, but so real it stayed with him always:

> There was no vision—just a supremely blissful feeling that his worries were over. When he tried to convey this emotional experience to me in words, it came out like this: "What are you worrying about, anyway? Everything that's here is here, and you can just lie back on it." "I've never had any doubts since then," he added, "nor any beliefs. To me faith means not worrying."

Einstein and Dewey are "great" men, we say, lifted above the average by depth of understanding. Such "direct beholding" as they experienced—is it the insight vouchsafed to but the few, or is it possible for any man—myself, for instance, yourself? Every man is "great" potentially. And every man may come to certain knowledge.

"Time," wrote Mr. Judge in the *Letters,* "is needed for all growth, and all change, and all development. Let time have her perfect work and do not stop it." This, we tell ourselves, is a recognition of Law, an attitude of mind assumed, *patience.* We recognize it intellectually, but still continue trying to hurry things up, to direct results, to "manage," with a resultant dissipation of nervous energy and a sad loss of that philosophic calm we may be striving for. But then, it may happen, we "simmer down." We pursue with calm interest each duty as it opens before us. And the result? We experience a harmony we have not known before, or, having once known, have forgotten. Nature seems to work with us—just as the books tell us it will! So simple a thing as filing cards becomes an awakening—the cards opening to the very place we are seeking, with no fumbling, no error. The tools treated with respect lend a ready hand to our demands on them, and seem alive and cooperative. Driving an automobile in traffic becomes a harmony of interplay and smooth meshing that does not leave us

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harried or exasperated as of yore. Even traffic lights and parking places may seem to open to our need!

There is an overworked phrase that occurs all too often in novels and motion pictures. "Everything will be all right." It annoys us—how do we *know* that it is so? Well, actually, we do not know unless we have some basis for the knowledge. Our certitude can only come, will only come, from philosophy. And it is as we study, think, and apply Theosophy that we may come to our own moments of "direct beholding."

"TIME FOR ALL GROWTH"

It is more proper for a spiritual fact to have suggested an analogous natural one, than for the natural fact to have preceded the spiritual in our minds.

Nature never makes haste; her systems revolve at an even pace. The bud swells imperceptibly, without hurry or confusion, as though the short spring days were an eternity. All her operations seem separately, for the time, the single object for which all things tarry. Why, then, should man hasten as if anything less than eternity were allotted for the least deed? Let him consume never so many æons, so that he go about the meanest task well. . . . If the setting sun seems to hurry him to improve the day while it lasts, the chant of the crickets fails not to reassure him, even-measured as of old, teaching him to take his own time henceforth forever. The wise man is restful, never restless or impatient. He each moment abides there where he is, as some walkers actually rest the whole body at each step, while others never relax the muscles of the leg till the accumulated fatigue obliges them to stop short.

—THOREAU

THE ZODIAC AND OURSELVES

> At last, like Adam, the "First-Born" of the Sioux became weary of living alone, and formed for himself a companion—not a mate, but a brother—not out of a rib from his side, but from a splinter which he drew from his great toe! This was the Little Boy Man. . . . His Elder Brother was his teacher throughout every stage of human progress from infancy to manhood, and it is to the rules which he laid down, and his counsels to the Little Boy Man, that we trace many of our most deep-rooted beliefs and most sacred customs.
>
> —*The Soul of the Indian*

THE highest of the "First-Born," in *Secret Doctrine* symbology, are the hierarchies of the Architects and Builders of the universe and of living things on earth.* They are generally called Gods and Dhyan Chohans, intelligent Forces through which the "principles" of Kosmos are brought into function. There are seven great hierarchies of Creative Powers, "the seven of the manifesting scale being connected with the Seven Planets." From the latter, in turn, descend or emanate the Manus and Progenitors of mankind, spiritually, psychically and astrally, as well as physically.

According to Plato, the Universe was built by the "First-Born" on the geometrical figure of the Dodecahedron, a figure having twelve sides. This is typified in the twelve signs of the Zodiac. Eternity, or Duration, is pointed off into grand cycles, in each of which twelve transformations occur, following partial destructions by fire and water, alternately. These transformations begin with the metaphysical and supra-human, and end with the physical and purely human nature of Kosmos and man; they take place, as concerns our earth, during the four great ages, golden, silver, bronze and iron, of the first Mahayuga. But to the stories of Creation and the traditions of Deluges and the like there is more than one meaning attached. There are ages within ages, and man's diurnal twelve hours are microcosmic counterparts of the prototypal twelve periods of an "eternity." The twelve signs of the Zodiac are emblematic, in their manifold aspects, of the spiritual and physical evolution of human races, of ages, and of divisions of time.

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*The question to be put is: Are we sufficiently grateful to the ancient Sages for the Zodiac? Is knowledge of zodiacal symbolism of any moral worth? The student, for further inquiry, is directed to the works of H. P. Blavatsky and William Q. Judge, from which source these statements are gathered.

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This stupendous conception, the ancients synthesized for the instruction of the common people into a single pictorial design, the Zodiac, or celestial belt. They taught that the genesis of Gods and men takes its rise in and from the same Point, which is the One Universal, Immutable Eternal and absolute Unity. The first or rather ONE power was called the "circle of heaven," symbolized by the hierogram of the point within the circle, the point being the Logos, the Central *Spiritual* Sun. This point is the First Cause. But THAT from which it emanates, or of which rather it is the expression, was by those ancient Instructors passed over in silence. The great circle or ring of the Zodiac symbolized Space, the one Unity. In the Occult Catechism of *The Secret Doctrine* the following questions are asked and answered:

> *"What is it that ever is?" "Space, the eternal Anupadaka (parentless)." "What is it that ever was?" "The Germ in the Root." "What is it that is ever coming and going?" "The Great Breath." "Then, there are three Eternals?" "No, the three are one. . . ."* (*S.D.* I, 11.)

Space is sometimes called the Great Mother, the mother Substance, the really primordial homogeneous matter. From a nucleus of Substance is born the Golden Egg *(Hiranyagarbha),* the Central Spiritual Sun of the Universe, whence emanate all the upper and lower hierarchies of Creative Forces and Powers and man's divine Progenitors. "Mother-Space" is very properly called the "Mother of the Gods," as it is from her Cosmic Matrix that all the heavenly bodies of our system were born—sun and planets. The doctrine of a common origin for all the heavenly bodies and planets was inculcated by archaic astronomy before Kepler, Newton and others.

With Pythagoras, the point in the circle was the unmanifested Monad living in solitude and darkness. When the hour strikes it radiates from itself ONE, the first number. The Monad returns into silence as soon as it has evolved the Triad, from which emanate the remaining seven numbers of the ten—which are at the base of the manifesting universe. Instead of the twelve signs of the Zodiac now known to the general public, there were originally but ten: Aries, Taurus, Gemini, Cancer, Leo, followed by the dual Virgo-Scorpio, Sagittarius, Capricornus, Aquarius and Pisces. These were exoteric. But in addition there were two mystic signs inserted, which none but the initiates comprehended. When it was found necessary to make the two secret signs exoteric, they were added under their present appellations as blinds to conceal

the true names, which give the key to the whole secret of creation and divulge the origin of "good and evil."

This of course refers to a time when the signs Virgo and Scorpio were originally undivided and considered as one; being later on separated by the insertion of Libra, the balance point, the Scales. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of the centripetal and centrifugal forces, darkness and light—SPIRIT and MATTER. In the subjective as well as in the objective worlds, they are the two POWERS, which through their eternal conflict keep the universe of spirit and matter in harmony. They force the planets to pursue their paths, and keep them in their elliptical orbits, thus tracing the astronomical cross in their revolutions through the Zodiac. The Sabean doctrine taught that within the double sign Virgo-Scorpio was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the "two-sexed" sublunary state. Conversely the union of these signs into a single entity is said to lead to the destruction of the phenomenal universe.

The "Sons of Light" called after their planets and often identified with them—Saturn, Jupiter, Mercury, Mars, Venus and presumably, the Sun and Moon—are our heavenly Parents, or "Father" *synthetically*. They were in ancient times considered as the heavenly bodies in direct astral and psychic communication with our earth, its guides and watchers, morally and physically; their visible orbs furnishing our humanity with its outward and inward characteristics, their Regents or *Rectores* with our Monads and spiritual faculties. As seven distinct rays radiate from the Central Spiritual Sun, so all the adepts and Dhyan Chohans are divisible into seven classes, each of which is guided, controlled and overshadowed by one of the seven forms or manifestations of the Divine Wisdom.

The latter, supreme Wisdom, has been identified during all times with the Dragon. Astronomically the constellation of Draco was at one time in the very centre of the heavens, so extensive that it was called the Great Dragon. Its body *spread over seven signs* of the Zodiac. When in earlier annals of the Fifth human race the great pyramid of Egypt was a fane of initiation, Draco was the pole-star, a symbol of the "Guide," Guru and direction, the lode-star, the guiding sidereal divinity. The hierophant or Master of Wisdom who brought the neo-

phyte into his spirital rebirth was also "the Star." These Elder Brothers of mankind are called by Hermes Trismegistus a colony of the Gods settled upon this earth in order that man may not remain destitute of a higher nature. They are the incarnations of the highest Seven. The *Ah-Hi,* says H. P. Blavatsky, have long ago become planetary, solar, lunar and, finally, reincarnating Egos. They are the collective hosts of spiritual beings. They become men as their own transformations. "The creators of the world are born on earth again and again."

When mortals become sufficiently spiritualized, there will be no more need to force them into a correct comprehension of the ancient Wisdom. Man will know then that there never was yet a great World-Reformer whose name has passed to our generation, who *(a)* was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.,* an *essential* incarnation of one of the "Seven" of the divine "Spirit who is seven-fold," and *(b)* who had not appeared before, during past Cycles. Buddha, Krishna, Zoroaster, Manu, Tot-Hermes first appeared on earth as one of the seven powers of the LOGOS, individualized as a God. Then mixing with matter, they had reappeared in turn as great Sages and instructors who taught the Fifth race, after having instructed the two preceding races. . . . In ancient symbolism it was always the SUN (the spiritual, not the visible), who was supposed to send forth the chief Saviours and Avatars. The Manus and Rishis are also planetary gods, for they are said to have appeared at the beginning of the human races to watch over their evolution, and to have incarnated and descended on earth subsequently to teach mankind.

Humanity is divided into seven distinct groups and their subdivisions, mental, spiritual and physical. Hence the seven chief planets, the spheres of the indwelling spirits, under each of which is born one of the human groups which is guided and influenced thereby. The whole of antiquity believed with good reason that the human and all the races were intimately connected with the planets and these with the Zodiacal signs. The whole of the world's history is recorded in the latter. At one time the neophyte in Egypt was taught the mystery of the signs of the Zodiac in a circle dance representing the course of the planets—as to this day, the dance of Krishna and the Gopis is celebrated in Rajputana. After this dance the neophyte received a cross, the Tau, becoming an *Astronomos* or healer. The cycle of initiations represented in miniature the great series of Cosmic signs of the

sidereal year. As the heavenly bodies at the close of the sidereal year (of 25,868 years) return to the same relative positions they occupied at the outset, so at the close of the Cycle of Initiations the inner man had regained the pristine state of divine purity and knowledge with which he set out on the cycle of terrestrial incarnations.

The Zodiac was known in India and Egypt for incalculable ages. The knowledge of the sages and magi of these countries, with regard to the occult influence of the stars and heavenly bodies on our earth, was far greater than professional astronomy can ever hope to reach. Modern wisdom is satisfied with astronomical computations and prophecies based upon unerring mathematical laws. Ancient Wisdom added to the cold shell of astronomy the vivifying element of its soul and spirit—ASTROLOGY.

The chief features of one's life are always in accordance with the Constellation under which one is born; that is, in accord with the character of its animating principle, the deity presiding over the Constellation—whether we call it Archangel or Dhyan Chohan. The units of humanity all proceed from the same source, the central SUN and its shadow, the visible sun. Every effort of the will to purify and unite with the "Self-God" breaks one of the lower rays; the spiritual entity of man is drawn ever higher, from ray to ray, until he is again reabsorbed into the one and highest beam of the Parent-Sun. The latter is the true center of every man, as of Cosmos; each can receive influence from that center, as "each man is or is to be connected with some particular one of these Adepts." Our destiny is written in the stars. There is a true present day Astrology recoverable by those members of the Theosophical Movement who fulfill the moral requirements to repossess the "Great Mystery."

The spirit of the foregoing is epitomized thus: "The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets. All this is subdivided into numberless groups of divine Spiritual, semi-spiritual, and ethereal Beings." The teachings of the Zodiac are the work of the Sages who come at the beginning of the great human cycle and give to man, when he begins his toilsome ascent up the road of spiritual development, those great symbols and ideas of an astronomical character which will last through all the cycles.

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These include the "innate ideas" impacted in the imperishable centre of man's nature. Some notion of the antiquity of zodiacal lore may be gathered from this memento of occult records from an age "unknown to history." "On the plan of the Zodiac in the upper Ocean or the heavens, a certain realm *on earth,* an inland sea, was consecrated and called the Abyss of learning. Twelve centres in the shape of twelve small islands representing the Zodiacal signs—two of which remained for ages mystery signs—were the abodes of twelve Hierophants, or Masters of Wisdom. This sea of knowledge or learning remained for ages there, where now stretches the Gobi desert. It existed until the last glacial period, when a local cataclysm, which swept the waters of this sea south and west and so formed the great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic of the Zodiacal ring on earth."

The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one—involving a great change each time in mankind, spiritual, moral and physical—is prepared, so to say, in the sidereal regions of our planetary system. The ancient Wise Men had by observation, experiment and knowledge taken account of all conceivable combinations of causes and determined with mathematical precision those effects. Their knowledge came to them as the result of their purity on every plane of being. Mythology in ancient times included *both* astronomy and astrology. The planets were the hands pointing out, on the dial of our solar system, the hours of certain periodic events. At the intersection of great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe and other convulsions, and affecting the course of human evolution. With this branch of cyclic law the Eastern sages are perfectly familiar. They have inquired into it, recorded their observations, and preserved them. Having watched the uncountable lives during cycles upon cycles past, and seen their behavior under different conditions in other stellar spaces long ago left behind, they have some basis upon which to draw conclusions as to what will be the state of things in ages to come.

The sidereal prophecies of the Zodiac never point to any one particular event, however solemn and sacred it may be for some one portion of humanity. Why, asks *The Secret Doctrine,* see in *Pisces* (sign of the Fish) a direct reference to Christ—one of the several world-

reformers, when that constellation shines as a symbol of all past, present and future Spiritual Saviours who dispense light and dispel mental darkness? All such prophecies point to ever-recurring periodical laws in nature, understood but by the Initiate. "The Zodiac is the type of the Great Law." Twelve Great Gods, as in Egypt, or twelve Orders of Being as in the Himalayan teaching, manifest the *complete* turning of the great Wheel of Life and the Law, embracing all the subjective and objective planes and all the states. As applied to our globe, of the twelve transformations, the earth after each one of its first six is grosser, and everything on it—man included—more material, than after the preceding one, while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change. When the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity, animals, plants and every atom have become fitted to live subjectively as well as objectively.

Thus proceed the cycles of septenary evolution, the Septennial nature: the Spiritual and divine; the psychic or semi-divine; the intellectual, the passional, the instinctual; the semi-corporeal, and the purely material or physical nature. All these evolve and progress cyclically, passing from one into another, in a double centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. Every principle of man's sevenfold nature is correlated to a plane, a planet and a race; these can, each one, become beneficent and powerful forces *for* man.

The symbology of the Zodiac is not primarily religious, not primarily astronomical, nor even astrological. The key to the mysteries of the Zodiac has to be turned seven times. In every smallest event of life is an occult significance having a sevenfold root, whether human or cosmic. The knowledge of determining, in each event, this occult aspect, belonged at all times to adepts. Man is himself a zodiacal highway, through which his own particular sun, the Atman, makes a circuit. As our acquaintance, through devotion and endeavor, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the greater pilgrimage of the earthly luminary.

YOUTH-COMPANIONS ASK— AND ANSWER

HOW should a Theosophist handle the situation when a rank materialist, having discovered the Theosophist's Gita or similar book, starts to bandy the teachings about in a flippant way?

(a) Though circumstances to an extent determine the action, there might be some ideas that would sharpen one's discrimination. For instance, the *Gita* is never injured by what anyone might say; also, maybe the *Gita* is *too* "special" for us, and, not having brought the *Gita* home to our own lives, we feel inadequate for a simple explanation of the book. Finally, we should probably be prepared to say a few words at any time on anything—be humble and unpretentious, but not timid, when a question arises.

The occasion cited might be a trial for us to see to what extent we have thought through the philosophy. If we have taken the *Gita* into our lives we should have little trouble explaining "our friend" to even a "rank materialist." It seems that the greatest harm would not be to the *Gita,* but to a potential friend who might misinterpret our actions if they were unwise and emotional.

(b) The point of the question in general is clear and demands careful consideration, but *The Bhagavad-Gita* is a dialogue considered worthy of study by many thinkers who are not nominal Theosophists—orientalists and philosophers, for instance—and reflection can be interpreted variously. Thus the conception of a "Theosophist's *Gita*" perhaps suggests too much proprietorship, since what is really involved is the Theosophist's *interpretation,* the esoteric interpretation of this ancient Indian epic. (An example of a more exoteric, yet constructive and still symbolic treatment of this classic may be found in "On the Lookout," May issue of THEOSOPHY.) All these things can be called to the "rank materialist's" attention and will probably cause him to qualify his criticisms, especially if the Theosophist is able to refer to public appreciations of the *Gita* such as the one made recently by scientist Robert Oppenheimer, or another voiced by Mark Van Doren of Columbia during a recent CBS "Invitation to Learning" broadcast.

Let us suppose, then, that the aforesaid materialist starts to "bandy" about the teachings of a "similar book," or one similarly pondered—

namely, H. P. Blavatsky's *The Voice of the Silence.* The *Voice* fits the essential problem posed by the question better, we think, since it was "Dedicated to the Few" by H. P. Blavatsky. All theosophists embody this spirit of "the Few" to some degree. One achievement on "the path of woe," woe for the personal self, is the crossing of Portal the second: "Shila, the key of Harmony in word and act. . . ." This Portal, among other things, has to do with the balance of "the Head" and "the Heart." It is only through a balance of these principles that true wisdom may be cognized. We have to rely, finally, upon these twin forces of ourselves, present also in our "materialist," for an educational improvement of the situation. Indignation will help not at all. How foolish and humiliating it would be to tackle a critic at his own game with insufficient forces—that is, unless we can reason clearly and concisely.

The real point, however, is that things pertaining to the spiritual life and Soul are only personally verifiable. The final proof of that which the materialist may deny through intellectual gymnastics is available only through the realm of individual aspiration to and living of "the higher life." In this view, the view of the Real, "spirituality" stands forth plainly. Thus mere arguments can easily be carried to excess on such subjects, the essential proof being out of reach until a balance of "the Heart" and "the Head" is found.

(c) It is plain that "rank materialist" refers to *anti-religious* materialism in the question, but it still would be a "sin of omission" on our part to silently pass over some unnecessarily derogatory connotation caused by the term's misuse. While H.P.B. used this and similar terms in *Isis,* the *Key,* and in more than one of her articles, it was in a certain sense. "Rank materialist" is used in the question, it seems, in a *general* sense —as a stereotype. The inherent danger of employing terms loosely, especially regarding other people's beliefs and attitudes, is illustrated by the syllogism: "I met a materialist who was very bigoted, therefore all materialists are rank." Of course, this sort of "reasoning" is unconscious or subconscious, but it invariably forms the bulwark of all prejudices. This is no denial of the fact that when H.P.B. used the adjective "rank," she meant exactly that: "repugnant," "utter," "absolute," "grossly coarse." But let us not forget that her reference was to a certain *type* of materialist—and what is defined in the *Encyclopedia Britannica* as cosmological and *scientific materialism* simply furnished a doctrine around which "our rank materialist" builds his personal wall

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of bigotry. A dispassionate description of a cosmological and scientific doctrinal materialist was provided by F. H. Bradley who stated that such a person is but "a brother metaphysician with a rival theory of first principles." Generalized materialism—what the *Encyclopedia* calls "naïve"—is not, by the way, fatal; it is alterable by education. The *Britannica* says "naïve materialism" is "due to a cause which still, perhaps, has no small power, the natural difficulty which persons who have had no philosophical training experience in observing and appreciating the importance of the immaterial facts of consciousness."

In reference to the second object of the Theosophical Society.... to study ancient religions, philosophies and sciences and to demonstrate the importance of such study....How would one go about demonstrating the importance of such study?

(a) The individual who desires to demonstrate the importance of the study of ancient religions, philosophies, and sciences must first possess an understanding of these fields. Explanation and demonstration of a given study requires much individual experience as well as the ability to express clearly one's ideas—above all the student must *himself* know the importance of his study.

We all must take care to present a true picture of the value of our studies. Nothing can be more disheartening to an inquiring mind than to see sectarianism being practiced by the Theosophist, and nonsectarianism being preached. As is said in *Because:* "The only way to convince a person that Theosophy is good is by being a good Theosophist"—that is to be always eager for comparative study, as by pursuing the second object of the original Society.

Theosophy is not an evangelical philosophy. As has often been said, Theosophy is for those who want it, *i.e.,* those who want to study. The philosophy appeals to persons who have a deep desire for truth—those who have been searching for it, and who want to know themselves, their connection in the universe and the "why" of things. An individual with an outlook such as this would need no demonstration of the importance of studying ancient lineages of human thought.

(b) To demonstrate is to show or illustrate by action, by acting the part. This calls for a groundwork of firsthand perception or understanding on one's own part. It is interesting that this is a demonstration of the importance of the study and not a demonstration of the ancient

religions, philosophies and sciences. To show importance is to indicate a relationship—importance to someone or something of these ancient works. The importance would seem to be the light they throw on present thought and on contemporary problems.

One obvious method of showing the importance to others and ourselves is for us to align ourselves with others of a like determination: to become associates of U.L.T. This is one reason for the public program of U.L.T. How better could we show the importance of a Cause than by giving it our full support, both publicly and privately?

(c) Historically speaking, many weary labyrinths of thought will be seen in their true light when the ancient, correlated with the present, will show the rational explanation of the fundamentals of life. This, after all, is the primary consideration of this question. How otherwise can one measure and comprehend the similarity of both constructive and adverse thought of the ancients with the trends of today in terms of their origin?

These three—philosophies, religions and sciences—have both enslaved and freed mankind. To know how and when, is to learn much about ourselves—for men in all times are psychologically similar.

(d) Prior to demonstrating one must obviously first possess an understanding of the fields open to such study. More basic still, however, is the student's direct realization that Theosophy or truth is approachable by countless paths—sometimes seemingly contradictory paths. This insight supported alike the eclectic study of the early Alexandrian Theosophists and H.P.B. in her comparative studies of religions and sciences in *Isis Unveiled* and the *S.D.* And in both cases the attempt was made to show the importance of such study so that all men might come to see that "their" truth, under certain symbolisms, was another's under different guise; hence the grounds for tolerance. In the days of the original T.S., the emphasis was on showing the importance of ancient Eastern Thought. It probably can be said that H.P.B. covered the essential points in these fields of study. Since many Western thinkers are now recognizing the importance of Buddhism, has not the emphasis shifted? Along this line, the Second Object, as adopted by U.L.T., refers to the "study of ancient *and modern* religions, philosophies, and sciences. . . ." It would seem that such a study of recent developments dovetails well with the idea of understanding the *present* Theosophical Movement.

THOUGHTS ON H.P.B'S WRITINGS

WE cannot, much as we would like to at times, escape the seething ferment of our so-called civilization and live, as it were, in a spiritual vacuum. Occasionally, when the tempo reaches a crescendo, we are apt to reflect with nostalgic longing on the "good old days" of the 1880's or thereabouts, when, according to historians, people lived more leisurely and contented lives. Be that as it may, it is worth remembering there was at least one in that much vaunted peaceful era who with burning zeal toiled in "ferment" partly of her own making, interminably, often despite the sharpest disappointments and incisive rebuffs. She brought to the attention of a few, especially in the western hemisphere, the opportunity to perceive the existence of a Wisdom-Religion. H.P.B., it is related, often worked at her desk from early morning until late at night, pausing but briefly to take nourishment. It has ever been so: the true benefactors of the human race have never spared themselves in pressing for a recognition of their ideals.

From a study of her life and particularly her theosophic activities, it would seem that H.P.B. was directed to this continent by her Masters to disseminate the seeds of Theosophy at a time when, foreseeing the advent of the mighty industrial age in the western hemisphere, it was earnestly desired to establish a truly spiritual foundation to neutralize the corruption so easily concommitant with material prosperity. Was her mission successful? Despite the dark picture of unmitigated greed, the vulgarization of material wealth, the seeming triumph of evil forces, it is nonetheless apparent to those who cogitate on daily happenings—disturbing at times as they undoubtedly are—that there is a definite core of spirituality leavening the thinking of a segment of the masses, and part of the reason is this: once having read a book on Theosophy or attended a lecture on the same subject, the *manas* of the individual is illumined to at least some degree, and although he may disclaim any allegiance to Theosophy, a part of the perspective of a truth will eventually germinate in his thoughts. Moreover, as has been emphasized in numerous theosophic publications, the collective thought emanations resulting from a study by earnest students of the writings of H.P.B. and others of her kind have, and will continue to have, bearing.

While the final chapter of this era, so fraught with salient evolutionary currents, has not yet been written, it can be asseverated with daily emphasis that the mission of H.P.B. as Teacher and Guide may yet be pre-eminently successful—even appreciated by the *majority* of many future generations. At present, a framework has been built by firmly inculcating the tenets of Theosophy in the minds of many westerners and the duty is bequeathed to us to preserve, each according to his strength and light, philosophical foci left by H.P.B.

Viewed from this distance in time, the purpose of this teacher would seem to have been two-fold: *(a)* by her writings to lay the foundation for a new approach to an understanding of the Eternal Verities, and, *(b)* through encouraging the recognition and acceptance of theosophic principles in our individual, national and international relationships, to make it possible for East and West to merge into one united whole. The first, she accomplished. That the second *can* ultimately be accomplished, there can be no shadow of doubt; indeed, it is increasingly seen that only through the unification of the East with the West can the groundwork of everlasting peace be laid, and this could best take place under the aegis of Theosophy. Each has much to bring to the other, and both if united can work as one toward the emancipation of all races. The West with its technological knowledge can work efficaciously for the elevation of all nations, not by sending missionaries into "benighted" lands, but through the application of theosophic principles.

As a prerequisite to the lofty role the East and West must jointly play in the evolutionary development of this planet, it is primarily our duty to implement the course charted by her. Determined to do all we can for the furtherance of theosophic principles, we should set aside a portion of our time each day for the study of the writings of H.P.B., and contemplate what we have read. This latter can be done not only in the privacy of our room, but also when walking or even in the vehicle taking us to town for the daily round. Each one, if determined, will surely find the needed time, and *"when the pupil is ready the Master is waiting to assist."* The time will come when the student will look forward with unalloyed delight to periods of contemplation, and then, perhaps, is the closest to an understanding of H.P.B.—without which he can hardly "implement" her efforts.

While it is true that the majority of us in this incarnation dare not hope to be "shining lights" in the firmament of Theosophy, yet we can

by our attitude, daily reinforced by our periods of contemplation, tend the sacred flame entrusted to us by H.P.B., so that when the time comes for another cyclic quickening of opportunity the way will be prepared in an atmosphere more propitious and congenial than was the case during her lifetime.

There is then a mandate for each student—and, after all, are we not all students?—to put into daily practice what we have learned in the theosophic schoolroom, and be as servants preparing the way for the approach of a "new" Master by developing the bonds which unite us through the writings of H.P.B.

LIGHT AND FIRE IN ALL

There is a story that a spark of fire from heaven fell into the ocean, and this accounts for its ever restless seething and surging. Surely it is true to say that a spark of divine fire has fallen into the breast of man.

It flows through his veins like a flood, it glows at his heart, now scorching it, now warming it with generous heat. It mounts to his brain and kindles his intellectual powers.

By the sheen of that light which burns within, and by it alone, do we catch glimpses of the eternal verities that dwell at the heart of things

—FELIX ADLER

ON THE LOOKOUT

More Interest in The Gita

The weekly periodical *Manas,* known to many Theosophists throughout the world, recently featured two articles noting current Western interest in *The Bhagavad-Gita.* In its April 29 issue, *Manas* reported an informal discussion of the *Gita* by some faculty members of the University of California at Santa Barbara, in connection with a comparative study of Eastern and Western ethical assumptions. A participant had suggested that the unfamiliar but profound perspective of the *Gita* be considered by way of a few salient passages, and that professorial routines of thought might be beneficially disturbed by the philosophical contrast.

A Rendition of Excellent Imagery

The *Manas* report introduces the following passages from Chapter Two of the *Gita* by explaining that the professors were invited to search for the "hyponoia," or under-meaning. An unfamiliar rendition was used, but students will undoubtedly appreciate the thought-provoking imagery of the fifth and sixth lines:

> Arjuna said: O Krishna, I am thy disciple, instruct me. The Blessed Lord said: To work alone thou hast the right, but never to the fruits thereof. Be thou neither actuated by the fruits of action, nor be thou attached to inaction.
>
> To the knower of truth, all the Vedas are of as little use as a small water-tank in time of flood when water is everywhere.
>
> From attachment arises longing and from longing anger is born. From anger arises delusion; from delusion, loss of memory is caused. From loss of memory, the discriminative faculty is ruined and from the ruin of discrimination, man perishes.
>
> Work with desire for results is far inferior to work with understanding.

A Plea For Non-Sectarianism

This article, bearing the title "Something New Was Added," continues with a description of the subsequent discussion:

> What are the ethical implications of these passages and how do they contrast with typically Western ethics? Where is value placed by Krishna, the Indian Christ, and what new outlook upon values does he hope that Arjuna will adopt during the course of instructive dialogue?

> Though the *Gita* is universally regarded as a religious treatise, a devotional counsel, it is quite clear that Krishna does not place the highest value upon religious "doctrine." For, he says, the wise man *reaches beyond* even those most sacred scriptures, the Vedas. What, then, is to be man's counsel, if not the precepts of religion? The answer seems to be that there is no final counsel beyond whatever degree of self-knowledge a man has attained at any given stage of development. But what are the various "stages of development," and how does one proceed from one to the other? Here, one member of the group suggested that the *Gita* may imply something like the three stages of understanding described by Spinoza as "Opinion, Reason, and Intuition." If a man makes wise use of religious scripture, on this view, he *studies* rather than *accepts* its precepts and postulates. Thus his original leaning toward a certain belief, at first mere opinion or personal inclination, is tested in the crucible of reason. Finally, when one's originally untested opinions have been subjected to "science," and are either discarded or given sanction for further development, the stage for illumination may be set.

NEGATION OF AUTHORITY

Krishna, for instance, was seen to have urged study of the Vedas—or any religious scriptures—but certainly on a comparative, self-evaluative basis. Wisdom can be attained, in this view, only by each individual for himself, in the light of which perspective any pompous posturing in the name of Authority by either theologians, scientists, or professors in a modern university seems hopelessly medieval. Further remarks on the *Gita* in *Manas* for May 13 re-emphasize this point, citing the conclusions of the professors that the *Gita* happily leads away from the concept of Authority altogether.

Among the renditions and commentaries on *The Bhagavad-Gita* available to participants in this discussion were Sarvapelli Radhakrishnan's *Bhagavad-Gita,* and William Q. Judge's *Gita* and *Gita Notes*—the Judge *Gita* having recently been cited in a Readings in Philosophy text. Radhakrishnan, himself, clearly possessed of a basically theosophic orientation, points out in the following passage quoted by *Manas* that the *Gita* is no more a tract in defense of warfare than it is an exposition of *ahimsa,* or pacifism:

VALIDITY OF WARFARE?

> When Krishna advises Arjuna to fight, it does not follow that he is supporting the validity of warfare. War happens to be the occasion which the teacher uses to indicate the spirit in which all work including warfare will have to be performed. Arjuna takes up a pacifist

attitude and declines to participate in a fight for truth and justice. He takes a human view of the situation and represents the extreme of non-violence. He winds up:

"Better I deem it, if my kinsmen strike,
To face them weaponless, and bare my breast
To shaft and spear, than answer blow with blow."

Arjuna does not raise the question of the right or wrong of war. He has faced many battles and fought many enemies. He declares against war and its horrors because he has to destroy his own friends and relations. It is not a question of violence or non-violence but of using violence against one's friends now turned enemies. His reluctance to fight is not the outcome of spiritual development or the predominance of *sattvaguna* but is the product of ignorance and passion. Arjuna admits that he is overcome by weakness and ignorance. The ideal which the *Gita* sets before us is ahimsa or non-violence, and this is evident from the description of the perfect state of mind of the devotee in Chapter XII. Krishna advises Arjuna to fight without passion or ill-will, without anger or attachment, and if we develop such a frame of mind violence becomes impossible.

The Subtle Qualification

We must fight against what is wrong but if we allow ourselves to hate, that ensures our spiritual defeat. It is not possible to kill people in a state of absolute serenity or absorption in God. War is taken as an illustration. We may be obliged to do painful work but it should be done in a way that does not develop the sense of a separate ego. Krishna tells Arjuna that one can attain perfection even while doing one's duties. Action done devotedly and wholeheartedly, without attachment to the results, makes for perfection. Our action must be the result of our nature. While Arjuna is a householder belonging to the warrior caste, he speaks like a *samnyasin* not because he has risen to the stage of utter dispassion and love for humanity but because he is overcome by false compassion. Everyone must grow upward from the point where he stands.

Complementation by William Q. Judge

This is followed by passages from Judge's *Gita Notes:*

This description of forces, and the first effect on Arjuna of his survey, show us that we are now to learn from Krishna, what is the duty of man in his warfare with all the forces and tendencies of his nature. Instead of the conflict being a blemish to the poem, it is a necessary and valuable portion. We see that the fight is to be fought by every human being, whether he lives in India or not, for it is raging on the sacred plain of our body. Each one of us, then, is Arjuna.

> All of us are brought to this study by our own request made to our Higher Self, who is Krishna. Arjuna requested Krishna to be his charioteer, and to drive him forth between the two armies. It does not matter whether he now is consciously aware of having made the request, nor whether it was made as a specific act, in this life or in many another precedent one; *it was made and it is to be answered at the right time.*

Manas then suggests some further interesting correlations with current volumes, stating that "these passages are here reproduced with the thought that they blend in nicely with the implications of Rollo May's *Man's Search For Himself,* Erich Fromm's *Psychoanalysis and Religion,* and Joseph Campbell's *The Hero With a Thousand Faces.* Since psychological evaluation, as the Santa Barbara tutorial group felt, should be as far removed from 'authorities' as possible, we may here point out that neither Radhakrishnan nor Judge presumed to set themselves up as final interpreters. Their comments are made in the form of suggestions."

PERSPECTIVE OF KARMA

The final summary of the *Manas* articles takes note of something neglected by the professorial discussion group—that the philosophy of reincarnation and Karma is taken for granted by both Krishna and Arjuna during the entire dialogue:

> One of the first conclusions to which a sympathetic reader of the *Gita* will probably come is that its truly profound meanings are identical with or complementary to the more penetrating insights of Western thought. During the Santa Barbara faculty discussion described two weeks ago, one of the professors "found" the ethics of Jesus in the *Gita,* whereas another saw the ascetic recommendations of Krishna as duplicated in Stoic tradition. But there is also an important distinction to be made in both these instances, for the "resignation" and the "acceptance" of the *Gita* are set off against philosophical assumptions rather different from those with which Westerners are familiar. As Lin Yutang pointed out some years ago, the idea of *Karma* is the backdrop for Eastern attitudes and ethics.

REINCARNATION

> Moreover, the doctrine of Karma—postulating the continuation of the nature of each human action in a cyclic pathway which ultimately returns to the initiator exact reward or punishment—has its own setting in the philosophy of soul evolution suggested by the term palingenesis—or reincarnation. So, while Krishna may sound like a Stoic preceptor, he only *sounds* that way—because he has taken for

granted Arjuna's acceptance of reincarnation as well as Karma, and reincarnation implies the necessity for further action and soul progress in many lives ahead. Krishna counsels "resignation," not as a method of escape, nor, in fact, as a *value,* but rather as a method. It is simply that incidents of the passing moment are to be held trivial in comparison with the eternal duration of soul-pilgrimage.

"Modern Theosophy"

Hugh Shearman, of the Theosophical Society, has produced under the above title a measured and useful discussion of the relationship of Theosophical principles to modern thought. In his introductory chapter, for instance, attention is called to the division established by H.P.B. in the *Key to Theosophy* between Theosophy and any of its organizational embodiments. In his chapter, "The Meaning of Theosophy," Mr. Shearman writes:

> Primary theosophy, if such there be—this wisdom, this experiencing of ultimate reality—must necessarily be incommunicable and cannot be expounded in books, nor can it be encompassed or propagated by any particular society or cult. The last word about it has been said by the Chinese sage when he wrote, "He who knows speaks not; he who speaks knows not."
>
> Then there is a secondary theosophy, the theosophy of which it is possible to speak. Secondary theosophy is an exposition of the nature of man and the universe, seen as an expression, within the limits of time and space, of that ultimate Reality than which no religion is higher. Secondary theosophy is an exposition or interpretation of the truths of nature in terms suited to a particular age and civilisation; and it is this that we generally mean when we speak of theosophy.

New Trends

The latter part of Mr. Shearman's book draws comparisons between contemporary philosophy, science, psychology and social thought from a Theosophical perspective. While Mr. Shearman attempts no detailed correlations, it is apparent he finds reason to hope that conditions fostering rapport between the leading minds of our age and the heritage of H. P. Blavatsky's *Theosophy* are even now being prepared. In a chapter headed "The Influence of Modern Theosophy," Mr. Shearman reflects:

> It would require enormous research to trace the influence of theosophy upon contemporary thought and contemporary thinkers. Once a person of fairly wide interests has taken the trouble to read carefully all the main works of theosophical literature, he becomes aware of a

vast amount of unacknowledged borrowing from that literature going on to-day in many quarters. One day it will perhaps become more fashionable to make acknowledgment when borrowing from theosophical literature; but even this is not felt by theosophists to be very important nor is recognition and acknowledgement at all eagerly sought by them.

Much of the force of theosophy and its ability to influence people lies in the fact that it reinforces many existing tendencies of thought. It does not seek to offer substitutes but rather to show how existing conceptions may be developed further and more confidently, and how they have an essential coherence and unity and reasonableness. And the conceptions which it strengthens are those making for greater social responsibility. Thus the Theosophical Society has done much to make eastern ideas available to the west, and much popularisation of eastern religious conceptions in the west has carried the marks of theosophical influence. The spread of the doctrines of reincarnation and karma in the west has been carried out on lines that appeal to the practical and often unsubtle western mind. Thus, instead of an apathetic longing for release from the Wheel of Rebirth, these doctrines have put into many materialistic and unmystical western minds the idea that if we act in an anti-social way we shall suffer for it some time.

THEOSOPHY AND PSYCHOLOGY

We quote one more passage to indicate the impartial tone by which this writer seeks to delineate differences between many modern opinions and theosophical conception. He begins by pointing out that the majority of psychologists are still inclined to view the subject-matter of religion as simply the product of the "fantasy-making" propensities of the human mind:

In this we can see the divergence between most psychologists and most theosophists as to the true nature of myth. The psychologists would say that the myths and patterns of the world's religions have an essential sameness because they are projected from the common psychological needs of man, from the collective unconscious. Theosophists would claim that this was only one side of the picture and that those patterns of myth also expressed something that is present in the universal nature of things. In other words, man is a microcosm of the universe, and all that he does reflects something of the drama of the macrocosm. Whether the pattern of behavior or speculation is projected by a personality or is brought down as a true vision from on high, it has a validity and truth in nature. For example, anybody may make use of the Mahatma idea as an escapist device and as material for fantasy-building; but this does not do away with the fact or possibility of individuals existing who enjoy the Mahatma state of con-

sciousness. Thus theosophists accept without cavil many of the broad conclusions of psychologists about human nature and human motives. What they are not inclined to accept is the dismissal as fantasy of the conception of life existing in a great scale between the world of the particular and the world of the universal, and the conception of religion as an interpretation of the pattern which can be discovered at the different levels of that scale.

A Different God

Lookout for March, 1952, quoted extensively from Dr. Harry Emerson Fosdick's unusual article, "Tomorrow's Religion," in the December, 1951, *United Nations World.* Despite the increasingly philosophic tone present in the speeches and writings of liberal Christians, it is doubtful if any piece of comparable length by an eminent Christian has ever been so constructively challenging. Dr. Fosdick's influence, on the whole, has certainly been toward dispassionate evaluation of Christian symbols and Christian history and, together with John Haynes Holmes, he can easily be regarded as serving the Theosophical Movement.

During a recent stay in Los Angeles, Dr. Fosdick provided the Los Angeles *Times* with several interviews upon which articles concerning religion were subsequently based. On Sunday, March 15, Dr. Fosdick's "idea of God" was given considerable attention, and the famous pastor elaborated on the need for replacing anthropomorphic conceptions with ideative reference points more conducive to an awakening of man's self-reliance.

'An Infinite Roadway'

The *Times* story quotes Dr. Fosdick as saying:

> When asked what my idea of God is, my preliminary answer commonly is that I have none—so fearful am I that the questioner will picture an idea of God as a receptacle, a cup into which the truth about deity can be poured. On the contrary, any idea we humans can have about God is only the near end of an infinite roadway, concerning which we assert that, if followed far enough, THAT road would lead to the truth.
>
> Only the clear recognition of this fact can save us from the follies of anthropomorphism. The Creator and Sustainer of this universe is not to be caught under the butterfly nets of our understanding. Is not agnosticism the wiser attitude? God certainly is to us incomprehensible. The major affliction of much of our theology is arrogance, acting as though it could somehow hurl the lasso of its speculation around the neck of deity. Such arrogance defeats itself; it alienates those whom it would convince.

COMMENTS ON EINSTEIN

Since our praise of Dr. Fosdick's point of view has been so fulsome, it is also necessary to take note of two of his statements which show some variance from theosophical orientation. In the interview described, for instance, Dr. Fosdick comments upon Einstein's "cosmic religion," which he says is based upon "a deep faith in the rational structure of the world." Dr. Einstein, therefore, sees "God" as simply "rational cosmic intelligence." In Fosdick's opinion, this sort of theistic agnosticism leaves out something important—"the approach to God by way of immediate personal experience." In other words, in regard to an uncompromising thinker such as Albert Einstein, Dr. Fosdick adapts a middle-of-the-road position. While Dr. Fosdick does not attack the great physicist for denunciations of anthropomorphism, he is yet evidently interested in defending "a spiritual reality" which a man may legitimately regard as "unseen Friend," or "invisible Companion," *as well as* "indwelling Presence."

A FURTHER QUALIFICATION

The concluding passages of the interview with Dr. Fosdick again illustrate both the breadth of the pastor's spirit and the fact that he still is inclined towards the belief that *special* benefits can come to man through Christian belief. His use of the phrase, "Jesus Christ above all," in the following, as a matter of fact, seems somewhat at variance with his suggestion in "Tomorrow's Religion" that all of the world's great faiths should be considered on an equal basis:

> Where integrity and justice are, there goodness, truth and beauty are; where right triumphs over wrong, light dispels darkness and good-will conquers hate, there is God. There are social movements whose pillar of cloud by day and of fire by night are justice for the oppressed, liberation for the enslaved, equality of opportunity, conquest of racial discrimination, the abolition of war. That is the near end of God.
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> There are personalities—Jesus Christ above all—in whom the divine is unveiled. They are the near end of God, and through them the Christian faith is validated.

"LOOK" PROPAGANDIZES IMMORTALITY

A lead article entitled "You May Live Forever" in *Look* for March 24 may possibly excite a great deal of Theosophical commentary.

Written by William L. Laurence, Pulitzer Prize winner and chief medical and science reporter for the New York *Times* since 1930, this sensational piece combines interesting facts with questionable reasoning. Laurence begins by affirming that "the resurrection of the physical body" has been "mankind's greatest dream throughout the ages," and that now, at least, science can "promise" its realization. At the outset, the theosophical student would, therefore, be insistent upon pointing out that of all the great world faiths, Christianity alone has been preoccupied with *fleshly* rebirth, and that the core of the great ethical faiths has lain in the distinctions affirmed between the values of the corporeal and those of the incorporeal world. Hinduism and Buddhism, representing in their later versions an opposite extreme, have even held that the chief good is to *rid* oneself of the necessity for physical embodiment.

Even Pets Immortalized

"The promise of rebirth and resurrection for the individual—and that applies to all living creatures, including your favorite dog—became a potential reality as the result of a series of remarkable studies that were begun more than thirty years ago," writes Mr. Laurence. Turning to the facts upon which his prognostications are based, Mr. Laurence reviews the history pertaining to the "electrical architect," or "astral body." In the 1920's, Professor Hans Spemann, of the University of Freiburg, revealed "that there exists in the early stages of embryonic development a chemical organizer, a 'sculptor of life,' as it were, that molds and shapes the aboriginal clay of protoplasmic matter into its own image, forming the various organs and tissues of the body and organizing them into the complete living creature, in the pattern of its progenitors."

Dr. Spemann also demonstrated that the mysterious "sculptor" could transform small bits of tissue taken from the early embryo of amphibians to fit the functions natural to whatever embryonic part of the future body became its recipient. In other words, an embryonic bit originally destined to form skin, if transplanted to the brain, *became* brain tissue. Dr. Spemann also concluded, however, that "the sculptor bowed off the stage of life" after the early stages of embryonic development had taken place, since such spectacular transformations were not possible in subsequent stages of growth. Subsequently, Professor Oscar

Schotté reversed the decision by proving that "unorganized connective tissue," when transplanted to the "regenerating tail" of an adult salamander, had the power to produce entirely different parts of the body. "This," summarizes Mr. Laurence, showed "for the first time that the sculptor of life does not step out of the picture after initiating the work of embryonic development, as had been universally believed, but remains in the adult body throughout the life of the individual. It is there in a sort of state of hibernation, unable to carry on its work because it has no more elemental clay to work with and because its working conditions are no longer propitious to continuing on the grand scale."

SCAR TISSUE WILL DO IT

The *Look* story continues in Dr. Schotté's words, claiming that "genetics and tissue culture and also experimental embryology have shown that every cell in the body of an adult individual, amphibian as well as man, possesses potentially everything to produce any type of tissue or organ. The same essential principles are involved in the development of an entire embryo from a single germ cell and in the regenerative tissue of an adult."

"In other words," writes Mr. Laurence,"the experiments of Dr. Schotté have revealed for the first time that the sculptor of life continues to exist within the body of all living things and that, given the proper stuff of life and favorable working conditions, this master, a veritable Michelangelo working with living matter instead of with marble, could fashion new bodies out of old and regenerate the individual over and over again." Thus Laurence contends that in every human organism there is a "seed of immortality, a seed of the phoenix as it were," which may therefore be regarded as the secret of perpetual life. Dr. Schotté isolated the mysterious "seed" in regenerative scar tissue. If the scar tissue from any living being is carefully preserved, and planted in a carefully constructed "phoenix garden," as Laurence calls it, the "master sculptor" will presumably build a new physical organism which will be an exact duplicate of the one from which the tissue was taken.

ONESELF LOOKING AT ONESELF

"This being the case," summarizes Mr. Laurence, "every one of us now living is in a position to make certain of a second birth in the

future, which, according to the estimate by Dr. Schotté, may be from fifty to a hundred years hence. Judging by the rapid strides of scientific developments in recent years, the time may more likely be within one quarter of a century, before many of us have finished with our first existence."

Here we run into what seem to be a series of rather naïve philosophical and psychological contradictions. The immortality for which men have hoped usually signifies a continuance of the unique "I" which we perceive to be different from any other individuality, save in the faith that both are individual and distinct. The prospect of having some marvelous physical automaton, resembling us in the stages of our youth, confronting us some time during the next 25 years, may not be quite so attractive as Mr. Laurence makes it sound. Nor is it easy to see what such an apparition would prove in terms of immortality. It is logically imperative to recognize at this point that to accept Mr. Laurence's version of immortality is to relinquish the sort of immortality most people are interested in.

Other Contradictions

Mr. Laurence is unclear on several other points, one of which is illustrated by two contradictory statements in regard to the nature of the "mysterious sculptor." Writing glibly in an early portion of his article, Laurence oversimplifies the Spemann experiments by asserting that "the experiments by Dr. Spemann and his successors have established that the sculptor consists of a group of chemicals, the exact nature of which still remains to be determined. Much progress, however, has already been made toward establishing their mode of action." Later on, however, it appears that the sculptor is somewhere above, beyond, or behind the chemicals:

> To solve the mystery, still one of nature's greatest secrets, two important goals will have to be achieved—the isolation and indentification of the chemicals *used* [italics ours] by the master sculptor as its essential tools, and the determination of the working conditions it requires to make living beings out of protoplasmic materials other than the fertilized egg.
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> When man has at last succeeded in definitely isolating the sculptor and in determining the sort of tools and working conditions it requires —goals scientists universally agree will definitely be reached in the not-too-distant future—man will have learned the secret of immortality.

HOW MANY CHURCHILLS WOULD YOU ORDER?

The last paragraphs of "You May Live Forever" begin to sound like science-fiction, for there Mr. Laurence describes how easily we can produce Einsteins, Churchills, Eisenhowers, etc., by storing away bits of scar tissue from these eminent men until "phoenix gardens" can be constructed for the duplication of the original personality. On this point we imagine that, at the very least, Mr. Laurence will arouse shouts of protest from sociologists and environmentalists. In fact, in every field of thought the uniqueness of any individual, according to most people, derives at least in part from the unusual experiences through which he has passed, and for this most important phase of the question Mr. Laurence reserves no space.

A SLOW REVELATION

However, while some of Mr. Laurence's logic can be easily laughed off, and while the general orientation of "You May Live Forever" is indicative of how philosophically naïve men of scientific training can sometimes become, there remains the unequivocal admission of a mysterious metaphysical force behind the shaping of physical form. The idea of the "astral body," in any case, is receiving impressive publicity by such means. For whatever is said in respect to the "sculptor" is reported in terms of demonstrable fact; the theories of what constitutes immortality are Mr. Laurence's own ideas.

One is reminded of a passage from the writings of the naturalist Donald Culross Peattie which, by analogy, seems also to describe the "slowly breaking" revelation which takes place as scientists in many fields begin to become aware of the astral, "pattern" world. Peattie wrote:

> Like a firmament slowly broke over me the grandeur of a system where every oak puts down its roots eternal and unshakable, yes, and every transient flower. Like stars, I saw, each plant, perhaps each animal, had not only its place but its relation with all others, its measurable distances from them, as if, in evolution's slow tremendous course, all exerted pulls of varying strength upon the others.